

## Rockefeller Mission

# Meet White Power



Rockefeller, emissary of White American Power, speaks, moves, shifts, only under the barrel of the gun.

Rockefeller's visit to Jamaica is a unique example of White Power meeting its Black Apologists who wield authority to oppress the African people here. In this country Rockefeller has financial interests in our bauxite through Alcoa Minerals. Kwame Nkrumah has already written of the Rockefellers, and Nelson Rockefeller in particular, as swiftly laying a grasp on the riches of the African continent.

Since Black Power means a break with White Imperialist Power, which Rockefeller represents and is bent on maintaining, we are at war and must be opposed to this mission.

Rockefeller comes here not only as a Pharaoh of White Power but as the representative of the most destructive war-machine in all history which has grown out of the necessity to extend and protect America's interests. Rockefeller's capital moves across continents and is financing the oppression of Africans, Asians and Americans. His special mission is neither 'fact-finding' nor 'good-will'. It signals America's intention not to loosen her stranglehold in this hemisphere.

A diary of his South American tour records several dead, hundreds wounded and arrested. Starting his tour early in May Rockefeller breezed through Mexico, Central America and Panama. In MEXICO CITY 52 persons were arrested before Rockefeller and his advisors arrived. In HONDURAS one student was killed and the American flag destroyed in two days of rioting. Student demonstrations also occurred in EL SALVADOR and NICARAGUA.

Before making the second leg of

his tour he was asked not to visit PERU, VENEZUELA and CHILE as his presence would spark off mass-insurrection and riots. In COLOMBIA one person was killed, 200 injured as students clashed with police-military forces protesting Rockefeller's arrival. In ECUADOR one student was killed, the U.S. library bombed and the American-Ecuadorian Center dynamited. His planned day-long visit to BOLIVIA was cut to three hours as 3000 demonstrators marched through La Paz and bombs exploded earlier at the U.S. Embassy and Bolivia-American Center.

On the third-leg of his tour demonstrations greeted him in BRAZIL and PARAGUAY. In PARAGUAY, the President there took to the airport a handpicked crowd of 2000 trusted members of the ruling party to welcome the White Power envoy. In URUGUAY the Tupuramos National Liberation Movement seized a radio station in the capital and broadcast a proclamation against Rockefeller and the U.S.

Rockefeller is now concluding his infamous mission, covering Argentina, Haiti, the Dominican Republic, Jamaica, Guyana and Barbados. At least two people have died in Argentina and the government declared a state of National Siege.

In Venezuela, where he couldn't go, Rockefeller controls its most powerful bank—Chase Manhattan, exploits its oil and owns factories for the assembly of refrigerators, washing machines, stoves and motorcars. He makes money out of the Venezuelan dairy industry and controls large-scale chicken farms and plants for the production of

chicken feed, owns 22 supermarkets and a 15,000 acre plantation. This is the "profound interest" of which he speaks.

Rockefeller said at one stop, "I bring with me 30 years of profound interest in and affection for Latin America..." What does this "profound interest" consist of?

Rockefeller is a grandson of the founder of the Standard Oil Empire. His brother, John D. Rockefeller the third, has also "profound interest" in the Far East where Standard Oil has been pushing out the British-Dutch Oil interests. While John Rockefeller's interest is specifically in the Far East with a base in Japan, Nelson Rockefeller's concern is in Latin America and his base in Venezuela.

Nelson Rockefeller controls two organizations in Latin America. These are the International Basic Economy Corporation (IBEC) and the American International Association for Economic and Social Development (AIA). The latter was set up as a non-profit organization operating through several economic and cultural institutions. The strategy of setting up a non-profit organization was not only to clear the way through tax concessions for the multi-million dollar profit-making IBEC but also to create a favourable climate for American investment.

At a time when Jamaica's membership has been accepted by the OAS we see the perils facing us as we become increasingly attached to American Imperialism—the No. 1 Enemy of Black Man.

## Black Man Health Suffer at U.W.I. Hospital

Last week, a release from the University Hospital of the West Indies stated that— as of July 1st. only emergency cases would be treated in the Casualty Department. This was due to a "severe shortage of doctors" which reached "crisis" proportions. This would result in a reduction in the number of patients treated in Casualty. This is an extremely serious matter for the general public who must now seek treatment either (1) at the Kingston General Hospital and Childrens Hospital which are both already overcrowded or (2) at nearby clinics or by visits to private doctors. A third alternative is almost impossible— for the majority of patients who normally visit Casualty would be unable to afford the private doctors fee.

The solution to the problem, in a country which is producing an increasing number of doctors every

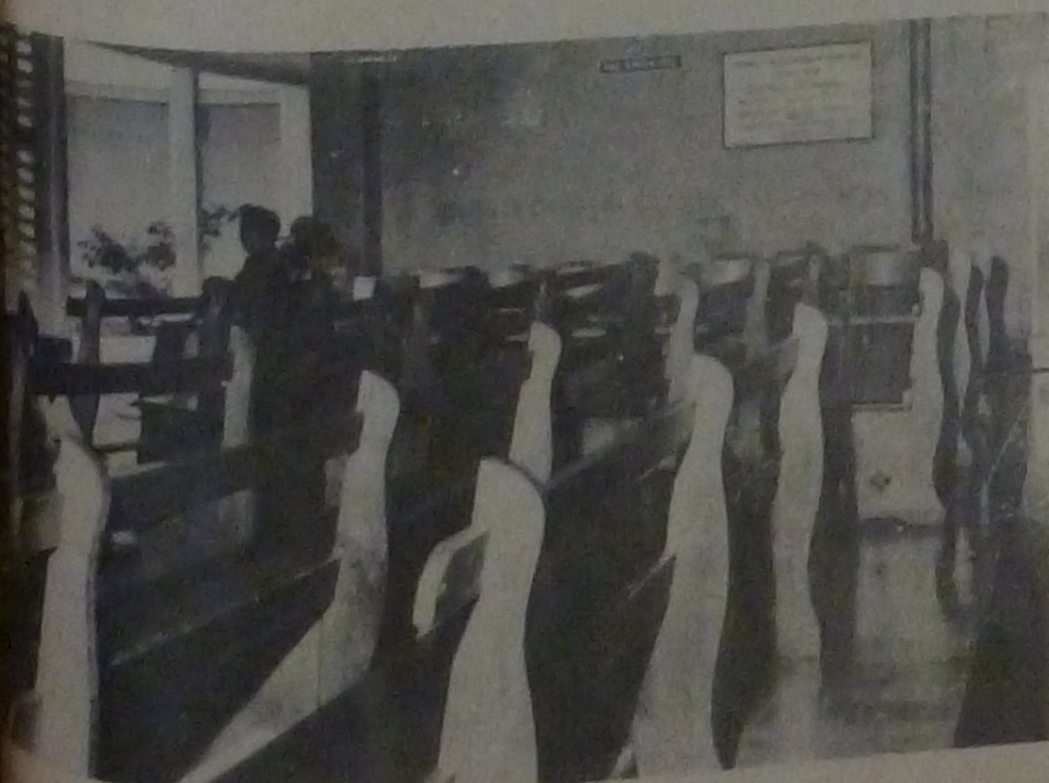
year, is not to recruit more expatriate doctors but to retain our own people.

During the period—January to June— 1969, 95% of the most junior doctors at the University Hospital were West Indian. However, over 50% of registrars (this is a higher grade of doctor— who is either specialising or has specialised in a particular field ) were not West Indians.

Apart from the particular problems of the University Hospital, the urgency of the problem is evident from the fact that Childrens Hospital is already unable to manage the increasing work load. If the present trend of employing more expatriate doctors continues— standards of medical services will fall drastically.

An urgent review of the whole problem of health in Jamaica is needed.

## Empty Benches fill Casualty Department



## Beasts Mash Up Beat Up Dance

Another vicious attack was once more launched on the youths, and people of Trench Town, last Sunday 29th June, when at 10:09 p.m. a very strong detachment of policemen and officers led by Senior Superintendent Joe Williams, converged on a dance at 3 Ninth Street.

The entire premises was cordoned and entered by police with revolvers, rifles and other dangerous weapons. Male and female youths, men and women, were struck with gun butts and batons, punched, kicked, boxed and beaten with plaited electrical wires and stout pieces of hose.

It was brutal; it was decisive. All were lined up for the cramping, trampling, terrifying and suffocating journey to the Denham Town Police Station. If anyone was slow in climbing onto the high-chassied vehicle, he or she was viciously thrown in. Even after it was plain that the vehicles could not take any more, the ruthless police still forced more and more people into them. All in all more than 100 persons were arrested.

The following day some of them were released after parents, relatives, or other people of status in the area, made representations on behalf of individuals. The lesser privileged, most

of whom had become overcome with grief and fear, remained passive and were subjected to further floggings and detention.

One is now forced to see that the police are the exact opposite of what the Government and society pretend they are, even the less intelligent have proven that the police are not "peace officers", but are barbarous—creatures, mercenaries of the White Power Structure.

## Freedom Sounds "History of Skat '59-'62"

Sunday, July 6th 11.30 a.m.  
Extra-Mural Dept.

## NOTICE!

ABENG is glad to inform all its vendors that a group of lawyers have offered their services to take out legal proceedings on their behalf against any member of the Police Force that assaults, brutalises, arrests them while distributing the paper.

All that ABENG distributors are asked to do is gather the Policeman's name, number or Station, and any possible witnesses to the crime. This information should be sent immediately to the ABENG office, 4 Collins Green Ave., Kingston 5, Tel: 64144.

Legal action will then be instigated on their behalf.

## Big Laugh At Big J. News Room

The story behind the latest dispute between JBC staffers and management is so absurd that it has been kept a secret to hide the ridiculous lengths to which Government will go to suppress free thought in this society.

On Saturday last, a JBC staffer with a flair for satire drew a cartoon of Baz Freckleton, JBC's "News Coordinator". This cartoon was put up in the JBC News Room, and because it made fun of Freckleton became the cause of much amusement to those JBC staffers who viewed it.

When he saw the cartoon, Freckleton was so angry that Ivan Levy, Chairman of the Board of JBC and Wycliffe Bennet, General Manager of JBC, were called upon to view the offending cartoon.

It is at this point that the story takes a sinister turn. A girl who had been on duty during the time the cartoon was allegedly put up, was ordered by management to betray her fellow workers and tell who was the offender. The girl claimed solidarity with the News Room staffers and despite threats declared that the News Room worked as a team and she would not tell. She was suspended for "insubordination".



# The Christian and the Revolution

(This article is an excerpt from a longer address to middle-class Christians who are mainly concerned with the question of revolutionary violence.)

The view of revolution which I have is not specifically Christian. Human intelligence is a sufficient guide to it.

But for that reason it harmonizes with the Christian outlook and is in turn enriched by a truly Christian attitude. This is what I want to show treating first of revolution as the leap to a radically new society, then of the question of violence.

## JESUS

Jesus has been called, by both Christians and non-Christians, the greatest revolutionary of all times. The love he taught and lived, by simplicity and depth, lay the axe to the root of every form of injustice, repression of freedom, and exclusive privilege. 'I have not come,' he said, 'to bring peace, but the sword' (Matthew 10, 34).

Jesus directed his personal efforts, not so much against any particular wrong, as against the root of them all, the belief that you are a good and godly man if you pray and offer sacrifice and look after your family and your friends.

This is not to say that he was content with generalities. Jesus recognized the ethical implications of his teaching. He described himself as bringing 'good news to the poor, liberty for slaves, sight to the blind, freedom for the oppressed' (Luke 4, 18). At his trial he was charged, in part, with the political crime of stirring up opposition to Caesar.

The point is, however, that Jesus Christ did not crusade against illiteracy, ignorance, slavery or authoritarian government. These would follow if his followers caught his spirit.

His was the more delicate and more radical task of being the vehicle of that spirit. His attack was on the religious establishment, not the scientific, economic or political.

## THE CHURCH

It would be very unfair to deny to the Church, in its long history, any appreciation of the Jesus it claims as its head. The Christian community has a substantial record of concern for human suffering in all its forms.

What is not easily forgotten, especially in this corner of the globe, is Christianity's part in the hideous crime of slavery. The slave-traders and slave-owners were supposedly Christian. And today it comes more and more to the fore. The reason is clear. Economic domination is still being practised by white America and Europe, and Christianity has still to demonstrate that it is not part of that establishment.

This means a shift away from interpreting Christian love as mainly 'works of charity', welfare work, an interpretation springing partly from the modern State's take-over, more and more, of the social functions formerly in the hands of the Church. The Church tended to become the arbiter of only individual morality, the defender of only family welfare.

The separation of Church and State, already outlined in the Christian Gospel, is a development not to be regretted. But that is not the end of the matter. It belongs to a context which is past. In the present the Church as an institution has a vital, if personally dangerous, role to play as stern critic of the State and of its chief representatives, the government. And Christians as citizens have the task of active involvement, of executing what needs to be done, of seeing it first.

Unfortunately, like the majority of the population most Christians in Jamaica do not see the need for profound change. It is this,

not as they claim the question of violence, which is the major obstacle and which leads to their worry about violence.

## TURNING THE OTHER CHEEK

No doctrine or deed is more Christian than that of forgiveness, of overcoming evil by suffering it out of love. Turning the other cheek and giving up your shirt to the man who demands your jacket are familiar texts. Still more striking is the example of Jesus who, with all his power to defeat his enemies by force, chose instead to die at their hands.

Men like Mahatma Gandhi in India, Albert Luthuli in South Africa and Martin Luther King in America found their inspiration in his example, as well as in non-Christian sources. These men are the proof that there is nothing passive and permissive about 'non-violence'. It is active resistance to evil, suffering it so as not to suffer it to continue.

Force by itself certainly solves nothing. It is in fact a dangerous tool, usable for protecting selfish interests or for taking vengeance on selfishness, as well as for good. When the former happens, violence does generate bitterness and more violence. This is what Jesus was saying, not (as adherence to the letter would have it) that force is intrinsically evil or incapable of serving honourable ends. 'The principle of the absolute renunciation of force would not therefore be a Christian principle' (Karl Rahner, 'The Theology of Power', Theological Investigations, vol. iv, p.399).

## A SERIOUS MISTAKE

It is nonetheless a serious mistake to read the New Testament books as flatly condemning every use of force against other men. The letter is mistaken for the spirit.

The letter says turn the other cheek, surrender your shirt to the man who sues you for your coat (Luke 6, 29). In fact, when so at-

tacked don't we resist? The man to whom the letter is not wrong, though it contradicts the teaching of the Bible. What is important is the attitude which these things are done. It is that which counts.

The letter says 'turn the other cheek' (Matthew 26, 52). Literally this says 'do not resist' and tends to beget more violence, against its user. So persuasion must be used to break the vicious spiral of violence. Jesus was about to demonstrate as unimpeachable as possible—the appeal of intelligent, unimpeachable love.

Jesus was urging a spirit, not out-lawing force, anyone who was the spirit of forgiveness whatever the situation might demand. This spirit is to be additionally marked by the direction of the force. More and more the area of force and make it necessary.

## RELIGIOUS CONVERSION

The revolution in personal life, brings out the significance of this point and explains why Jesus taught that religious conviction cannot be forced on anyone. Faith and goodness by comparison.

It was precisely the area of conversion that Jesus was trying to reach. Not an economic or political revolution, because religious crimes would mean nothing to him. But also because the political situation was there in fact.

But they recognized too well that Jesus' call was to faith in love, not to political revolution. His was to be God's

Son, not Caesar's rival. In such a cause, military victory would accomplish nothing. He had so to act as to appeal to insight and to free choice. And this is the ideal.

Economic and political revolution attempts something that resembles but also differs from religious conversion; it may and must employ less worthy means of persuasion as the only ones available and as not in themselves wrong. It attempts to change economic and political institutions, not directly a person's relation to God and leaves it to these structures to mould thinking, to bring understanding and acceptance to at least the next generation.

In the spirit of Christ but knowing well that it will not fully succeed, it restricts force to the minimum and drives out the thoughts of revenge.

## FOR EXAMPLE—ABENG

It should be perfectly clear by now why a Christian can support the paper, Abeng. Contrary to a common criticism, this is not negative writing. It is constructive. It is what the Christian scriptures are talking about when they tell us that a man will be judged by his visits to prisoners, the bread he gave to the hungry. (Matthew 25).

I do not see the Christians, except for the Baptists, doing anything parallel. Welfare works, yes (and to paraphrase a saying that is often misused, 'welfare works you always have with you') and sharp occasional criticism of government from a scattering of individuals.

Worse, some of these 'Christians' seem to justify their own paralysis by accusing Abeng of racism. If ever there was a case of a beam (a plank) in the critic's eye, this is it.

Even Government recognizes—in its hints of subversion—that the main thrust of the paper is towards the passing of power back into the hands of the Jamaican people.

With unusual skill and methods he put his soldiers through rigorous training. Very soon he had a well trained army of 600,000 men and properly armed. Chaka made many radical changes in military tactics he done away with the wearing of shoes, as they prevented the soldiers from moving easily, and quickly during battle. The long spear (or javelin) was withdrawn and replaced with a short stabbing knife called an 'assagai'. The assagai was not thrown at the enemy as customary with the long spear, the idea was to get near to the enemy and stab him. In this way many more of the enemies were killed.

The Mletwas, under the leadership of Chaka started a series of conquests which brought the most of Natal under their control. The invincible army of Chaka had swept North and South, and East and West. Once more Chaka used a new method of attack.

## CHAKA THE GREAT

(1786-1825)

## AFRICAN HISTORY

### ZULU

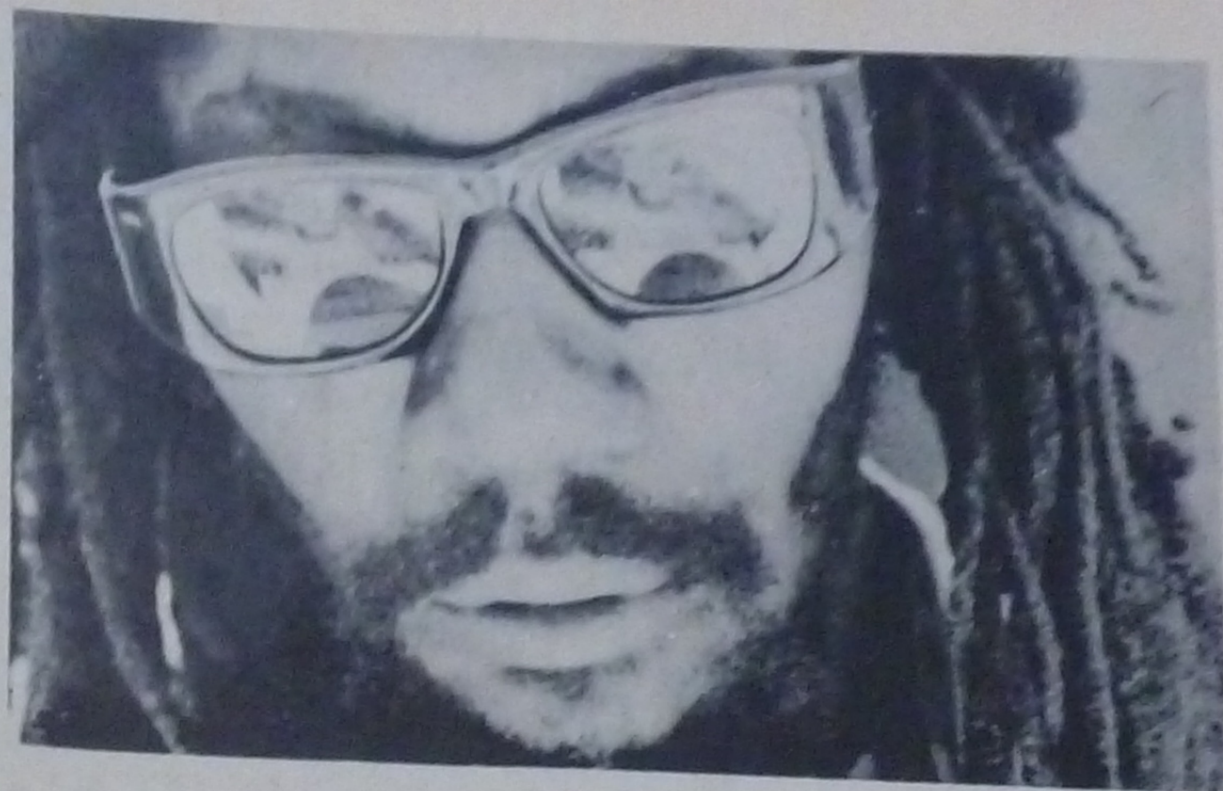
A series of articles on the history of Black Peoples throughout the world.

In 1786 Nandi gave birth to CHAKA. His father Senzangakona at the time Zulu king. At an early age Chaka's father drove him and his mother into exile. They took refuge with a man where he grew up in the home of a man, who was made second in command when Chaka rose to power.

Chaka and his mother were not crushed by the hardships they met in the rival tribe; but conditioned by so as to be recognized as a warrior from being very intelligent, he was a man who "...In combats of war he was the best and most graceful dancer first in everything he did. He was a man of fixed principles, who never changed anything until it was completed."

Chaka's intelligence and unusual courage was noted by a leader of Chaka's tribe. He (Shaka) was trained to become a leader of the tribe which resided in Natal and Zululand. At the age of 26 Chaka's father died and he became king of the Zulus. His objective on ascending the throne was to unite the people under one strong king. He chose the tribal name ZULU AMANGA.

With a mere 500 trained soldiers he was ill-equipped to lead his tribe, so his first step was to build his army.



## "THE HEAT IS ON, BUT A POET WAS WATCHING"

Ras Dizzy, journalist, painter and poet, after spending six months in the General Penitentiary states the case for prison reform.

I have just spent 6 long months doing a private and a psychological research on the General Penitentiary. Here are the results: Let us first deal with the administration of the prison slackness. There is not a single prison warden who believes in anything like helping to reform a criminal. They quickly minister brutality upon the prisoners without legal occasion just because they realize they can blow their whistle and a whole gang of other warders will come to join the Lick-Stick and Kill-Dead blood gang. So it is no wonder that so often a warden kills a prisoner at the G.P. Be ye careful that I am not saying every prison warden is alike. All are human beings and 7 brothers but carrying 7 different minds.

I can remember one night the new Director of Prisons from Up Park Camp was doing night duty patrol. He found himself on the second floor of the new building. M. South—a prisoner, was asked by the Director what caused the water to be running in front of his cell door. The prisoner's reply is that his water-mug spilt over. Beside the Director there were two under-guards and an overseer. The Director shouted that the prisoner should get his shirt on. The prisoner obeyed and as he came out of his cell the overseer said to one of the warders—"Give him a warm-up!" The Director did not object and so the prisoner was heavily struck.

## TRAITOR FOR A CIGARETTE

But the fact is that a warden can always kill a prisoner by beating him to death and, after that crime is committed, he or they can buy another prisoner out with a pack of cigarettes. Then that traitor because of a smoke sells out his fellow prisoners with the cruelty and crime of brutal death. I have witnessed a prisoner pull away a warden's baton and help to beat another prisoner and all of this caused through a smoke and a special job inside the prison. This is why the worst thing the Government could do was to stop the prisoners from obtaining their smoking. Only if the cigarettes were being issued to prisoners freely or prisoners' families and friends were allowed to bring them that you can have peace, unity and truth within the G.P. When there is anything serious that happened there, I watched carefully and psychologically the appearance and administration of the new director to the prisoners but too bad that he never at one time even told the prisoner what he stands for or wished them the success of reformation when they leave the prison. The poor prisoners have no proper recreation. It is surely a rotting shame to see that a big state penitentiary like the G.P. has no recreational hall for prisoners. The prisoners have at no time received a hot meal excepting for a little luke-warm tea in the mornings. Take my words that White, Black and Indians as well as Chinese are prisoners. 4 white Americans came in as prisoners while I was there. You had better think on these things.

## ESCAPE

There is a lot of foolish talking about prison-warders allowing prisoners to escape but that is rubbish because the prison does not run as easily as some seem to look at it. In every prison throughout the world prisoners escape and will keep doing so. But it is not so regular at the G.P. until the prisoners were deprived of their radios without any explanation at all. The wickedest law in the prison today is one which says if a prisoner hits back a prison-warder then he would receive a catting. The warders' mind is to call every one who is in prison—"Come here criminal!"—Once a warden call I like that one day but I know that I was not there for stealing anything so I did not pay him any mind.

The next thing I should like to know is this: all those prisoners who got punishment at the punishment cell of the prison for what they call ganja—who is the chemist who passed it to be "ganja" as the government terms it? Can the prisoners at the G.P. and all the prisoners of this country be made decent citizens in a punishment hole? You will have to start treating them like human beings from inside and not like criminals because there are no criminals inside the G.P. They are not educated enough to be criminals, they are but frustrated people.

I have to sometimes wonder if the Heads of the prison remembered that I was a poet and a writer. No Board of Visitors seem to visit the G.P. anymore—And where have they gone to? Whenever an official visitor goes to the prison the warders must not talk for the prisoners—the prisoners must be freely given a chance to talk for themselves.

Remember it is at all times better to rest up in the desert with a hive of bees than to dwell with a den of fools. The world is large but the streets are small. When I remember a young prisoner girl dived for a cigarette butt to smoke to see that is a woman—Then my God I almost fainted. I place in front the memory of my dear mother same time. Well then, what reason has the Prime Minister given to the public for not letting Jamaicans smoke in prison? Could this be why many other state penitentiaries have been seen on the movie screen away from the Jamaica G.P.?—And remember beating means escaping but a radio is good to listen to test cricket. Why take them away?

Behold the poet said—Smile in between the bracket of the gauntlet. Watch the rainbow how it shines for behold a Lion from the Tribe of Judah passes by the new cliff of the river.

## What is the OAS?

(Jamaica last week was signed away as a member of the Organization of American States. ABENG therefore feels responsible to bring to its readers the true facts behind this Organization. This first article deals mainly with OAS aggression against Guatemala, and succeeding articles will deal with other aggressions against Panama, Cuba, and the Dominican Republic.)

From the strictly legal point of view, the OAS is supposed to be a voluntary association of various governments in this Hemisphere working toward certain ends, as a result of which they established an organization that is considered a regional organization in accord with the United Nations Charter.

However, the true aggressive, military, imperialistic and pseudo-regional nature of the OAS cannot be hidden behind these legal principles, each day undergoing greater and greater violation.

From its inception in 1948, the OAS was used as an instrument of an aggressive military alliance in the pay and control of U.S. imperialism. The only reasons that Jamaica could have had for joining this corrupt organization were funds, as Seaga himself openly stated last week, and the Government's acquisition of imperialist bayonets, as none of them have dared to admit.

The points which have determined the course of the OAS are concentrated in a few episodes where the Organization has been faced with a showdown and has shown its true colours: Guatemala, Cuba, Panama, Santo Domingo.

It is only natural that Guatemala should have been the starting point for this course. There in that nation converted by American imperialism into a mere banana kingdom, the first crime was committed. On assuming the Presidency of Guatemala in 1952, through free and impartial elections, JACOBO ARBENZ, as Head of State of one of the poorest and most underdeveloped countries of Latin America, was faced with the task of carrying out an agrarian reform. Although quite moderate, Arbenz' agrarian reform had a powerful enemy, the Yankee monopoly, the UNITED FRUIT COMPANY, which exploited agriculture and owned more than 20% of the nation's best land.

The United States Government, openly identifying its interests with those of this mono-

poly, unleashed a bitter campaign designed to overthrow Arbenz. At that time, the American Secretary of State, John Foster Dulles, was the United Fruit's legal counsel and his brother Allen was head of the CIA.

By March 1954, almost forty subversive actions had been carried out against the legal government of Guatemala. The big landowners, including the Catholic Church, which is one of the most influential allies of the military oligarchy, were backing United States efforts to overthrow the Arbenz Government. The United States ambassador was openly plotting against the incipient democracy.

In 1954, the Tenth Inter-American Conference opened to the accompaniment of an intense defamation campaign against the Guatemalan adventurers and mercenaries, financed, malan Government, a campaign in which the American press held the foremost position. The creation of a mercenary army composed of Guatemalan adventurers and mercenaries, financed, armed and trained by the CIA in neighbouring territories of Honduras, and Nicaragua, was an open secret.

Under such circumstances Guatemala tried vainly to acquire weapons in the United States and Western Europe. Finding no other recourse, it finally purchased weapons from Czechoslovakia. On May 19, Nicaragua broke diplomatic relations with Guatemala as the prelude to the military invasion that was to take place a few days later. Colonel Carlos Castillo Armas led the invading army in the name of the struggle against "international communism".

The Declaration emerging from the Tenth Conference supported future action by Castillo Armas' "anti-communists army", and justified aggression of any type executed by the United States against Guatemala, which at the same time defined the course of the OAS.

For the first time, "international commun-

ism", invented during the Korean war to obtain, among other things, Latin-American support for the United States policy of aggression in Asia, had become an intra-continental issue, a principle applicable to the internal administration of the Latin-American republics.

Besides, the question of "international communism" was equated, in this resolution, to be dealt with according to the 1947 Inter-American Treaty of Reciprocal Assistance, the so-called Rio Treaty, as a result of which the OAS became an instrument of military intervention in the hands of the American imperialism, to be used against the Latin-American nations.

The scope and vagueness of the resolution ("domination or control of the political institutions of an American State") made the Inter-American statement on "international communism" a truly indiscriminate "big stick".

The resolution emerging from the Tenth Conference, whether so intended or not, could only be an instrument of intervention.

As of that moment, the OAS had assumed a new nature and a new course, characterized by the subordination of the tenuous principles of cooperation and NON-INTERVENTION, proclaimed by the 1948 Bogota Charter, to the war-like and aggressive interests of the Rio Pact.

With the case of Guatemala, the OAS was to begin its policy of looking the other way and taking absolutely no notice of an imperialist military aggression against a free and independent American nation.

Without consulting the OAS, the U.S. immediately began sending weapons to the Nicaragua Government, and established a blockade on the possible sending of weapons to Guatemala.

The weapons sent to Nicaragua went to Castillo Armas' mercenary army, which at that time was being equipped and trained on Honduras and Nicaragua territory to invade Guatemala.

Obviously, this inactivity of the OAS, inexplicable and inexcusable coming from a serious and responsible organization, was motivated by the fact that that particular organization was in reality Washington's Ministry of Colonies. Thus, the decisions of the OAS had no other purpose than to create a prior measure of justification for any American aggression. On June 17, the mercenary army led by Castillo Armas, equipped and trained by the CIA, invaded Guatemalan territory from bases located in Nicaragua and Honduras. War planes from bases in those countries bombed and strafed Guatemalan territory, in coordination with naval operations directed against Puerto Cabezas. Meanwhile, the OAS remained silent.

Faced with the silence of the OAS, the Guatemalan Government appealed to the United

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# ABENG

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## The Slave Game

Shearer is no ordinary copy-cat, for look what he's now trying to copy. His mentor, guide, and philosopher, the white slave-owner, was known far and wide for the efficiency of his methods of setting one set of black men against another. He created the famous division between "good Negroes" and "bad Negroes". Only the "bad Negroes" would try to oppose the regime of slavery and colonial racism, and "badder" still to try to convince his fellows to rebel. All those who chose to accept their submission were classed as "good".

Shearer told the Maroons in Moore Town last week that they were to be congratulated for their sane attitude, their good conduct and their stand on violence over the years. In Short, for being "good Negroes", and not like a small band of "vulgar cats" (slang for "bag Negroes") in urban areas. Only an educated house-slave, drenched to his slave-ears in white racist propaganda, could make that fantastic statement. For when it was necessary to slay the plantation dragon, it was the Maroons who first drove blows into the beast. But the Shearers of that period were far from the scene of struggle waiting in the Great House on Mr. and Mrs. Jamaican Slaveowner.

The time is gone when these white-hearted black MENACES can hope to split the movement for final Black Liberation. For it is to the Maroons that we look for inspiration, courage, and steadfastness in our struggle with political hooligans and their vulgar white bosses. The Maroons themselves are recognising more and more each

day their own reincarnation in the struggle for African Redemption of this MAROONED people.

But the small band of political hooligans are so desperate and obsessed with power that they have now left the Great House and have gone into liberated areas in an attempt to spread their doctrine of abuse and divide-and-rule. They have taken the cue for their actions from the historical example of their Slaveowners, because they understand the basis of such treachery.

This type of conduct is being perpetrated by a man who is capable of contributing only to the development of human bondage and the cause of the White Power elite. His style is indeed original, but his way of thinking is as decadent as slavery. His conduct is an expression of real hatred for Black people.

ABENG appeals to Maroons and all other Black Men and Women to continue to reject the attempts of "the small band of political hooligans" to induce disrespect for Black Brothers and Sisters. But while they are free to protest and demonstrate such disrespect, the copycats should know that Black people have a duty and responsibility to protect their dignity. Any attempt, therefore by this group or individuals among it to seek to endanger the welfare of Black people will be met with the strongest action.

The people will take all necessary action within their power to deal with such attempts.



## BLOW THE HORN TELL THE PEOPLE

### POLICE CRIME

26/6/69

On Sunday night about 10 p.m. I was passing a Dance Hall at 9th Street. I met an acquaintance whose name I do not know. He invited me to have a beer with him in the Dance Hall.

While having the beer about 12 policemen came in and started to beat up people in the Hall. I and others were searched. They took 5/6, coomb, cigarette lighter, matches and kerchief from me. They took a van load of us to the Denham Police Station. After counting the people they took me aside since I was washed in blood. They asked my name and address and they advised me to go to the K.P.H. and if I want to come back to the station I can do so.

I left and got treatment at the Hospital, suffering from a blow on face which cut my face and inner part of my mouth. Upper denture, costing £14. 14. 0. was destroyed. I also received blow on my shoulder.

On Monday I went to the Commissioner of Police who took statement from me which I signed. The woman Constable who took the statement enquired if I could identify any of the police. I told her two or three of them.

I am a Liguanea Club caddie.

LESLIE MORGAN

### WE SHALL OVERCOME

During our recent demonstration our rallying song was "We Shall Overcome". On Tuesday June 24th we overcame. Gayle at last was forced to leave

the Jamaica School of Agriculture. He did not leave because the Government think it is justified to send him out because obviously the Government will do anything to get people like Gayle to brainwash youth into thinking that they can contribute most to society by being the house-slaves of the oppressors. Gayle left because he was quite aware that the Student Body was firm when they demanded his removal and he fully well knew that we were not prepared to tolerate him any longer so he had no alternative.

Since we have returned to school after being sent home by Pharoah's puppets, the Board of Governors, we have been placed under scrutiny by security officers who pretend to be ordinary watchmen and cleaners. We have been labelled subversive but we will not be disenchanted by cheap tactics being used on us, we know what we suffer, we know what we need, and we are determined to get it.

We the conscious brothers and supporters of Abeng at the J.S.A. wish to say how appreciative we are for the effort of our brothers in getting this week's issue off the press despite the effort of puppets to silence us. These are the things that we will be confronted with but we must continue to blow, we must show them that nothing will silence the Black Man once he has seen the light.

BLOW ABENG BLOW, WE WILL OVERCOME SOME DAY AND VERY EARLY TOO.

STUDENT

## Support Abeng

|                                                                                                                                                                                                                                        |                                                                                                                                                                                     |                                                                                                                                                            |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ABENG SOUNDS<br/>when<br/>Black Souls<br/>SOCKS &amp; MACKO<br/>blow an<br/>Intensified Fiesta<br/>12th July<br/>16, Tewari Crescent, Trench Town</p>                                                                               | <p>we can make it if we try<br/>SONNY NYA VIC BRO. BAILEY<br/>present<br/>A NITE OF LOVE IN THE HOUSE<br/>at Little Lane - Central Village<br/>25¢ per soul Saturday, 12th July</p> | <p>For Local and Foreign Records<br/>KING PATRICK RECORD SHACK<br/>216 Old Hope Road, Kgn. 6, Ja. W.I.<br/>ALSO DISCO FOR HIRE<br/>Open till 8:00 p.m.</p> |
| <p>PETER BOB ANDY &amp; SCREE<br/>AB POWER THE MAESTRO FROM U.W.I.<br/>Present<br/>A NITE OF BLACK HARMONY<br/>With the Mighty STEREO from Spanish Town<br/>at the Students Union U.W.I. (No. 6 Bus)<br/>ON SATURDAY 5th JULY 1969</p> | <p>Latest in Fashions<br/>CARBY'S<br/>and<br/>FAN FAIR STORES<br/>1 Slape Road,<br/>Torrington Bridge,<br/>Kingston 5.<br/>Telephone 24738.</p>                                     |                                                                                                                                                            |

### ROBERT TAYLOR

I am Robert Taylor, a prisoner in the Central Police Station. I have been in the lockup for approximately one year and waiting to be deported. They say that I am an alien in the country and that I am to be deported. The only trouble is that they do not have any place to deport me to. I am a direct believer in the Back to Africa doctrine and that is where I want to go at all cost. They say that they can't send me to Africa and that I must remain in Jail. I am not a criminal and therefore I don't see the reason why I should be made to suffer in Jail. I as a human being am entitled to my rights as a human being. I don't get sunlight, I don't get exercises, I don't get adequate Medical attention. I don't get healthy food, I don't have a mattress to sleep on. This is only a small amount of the suffering that I have to go through. Every human being upon the face of the earth is entitled to the things that I mention above which I don't get.

Even in prison the prisoners get a mattress, exercise and sunlight.

My health is failing me and I have reached a state of utmost despair because I am locked in Jail for no other reason than for being a blackman and living on God's earth.

Respectfully,  
Robert Taylor.

P.S. A brother who wants his human rights more than anything.

## Bongo Jere RasTafari

I an I prescribe that they know Black Man in the West as African.

I an I prescribe that they allow and encourage I an I brethren to cultivate our own standards, morals and values

I an I warns that the media and style of Cult is the highest form of Culture, Cultivation as I development.

I an I demand that Babylon stop trying to teach that we go unrecognised in Africa by our Brethren.

I an I point out that Marcus Garvey work is still unfinished relevant and is linked up with the works of Emperor Hyili Silassi I.

I an I warns that we will ever intend to go to Africa and any new-comers who intend to use the same means of libel and painting as escapists to stop us will be corrected the hard way, on pain of death and destruction.

I an I remind Africans at home that no amount of alterations are as valuable as the message of encouragement that H.I.M. Hyili Silassi I sent us a few days ago, thanking us Africans in the West for maintaining the Culture, Ideals and principles of Africa in this part of Earth.

## O.A.S. Continued

Nations on June 1, requesting an emergency session of the Security Council, according to Articles 34, 35, and 39 of the U.N. Charter. The Guatemalan Government's appeal charged that a military invasion, encouraged by certain foreign monopolies, was taking place there at that moment.

The matter is even more serious when one considers that Guatemala could not, strictly speaking, be considered an OAS member State, since it had not ratified either the Bogota Charter or the Rio Pact. Moreover, the existence of a military aggression as opposed to a simple dispute, was evident, thus giving Guatemala the right to appeal to the Security Council, according to Articles 34 and 35 of the United Nations Charter.

The Inter-American Peace Commission decided to send in observers on June 28, without the consent of the Guatemalan Government. But this particular piece of play-acting turned out to be unnecessary, for on June 27 the Arbenz Government was overthrown by a military coup d'etat.

On June 28, when everything was over, a meeting of the OAS Council was called, so that the United States might explain to its puppets how close they had come to the "Communist Peril", and how grateful they should feel towards Castillo Armas and the United Fruit Company.

## Abeng Still Sounds

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NOEL WHITE.